

spend a saved and exalted life in submission to His will as shown me by the Holy Spirit; or is there still a trying to earn and deserve something from Him? Or am I doing these things because of a knowledge and belief that I am saved by the undeserved kindness of God to me through Jesus Christ, and am constrained by the Spirit to testify of salvation by grace through faith?

After an hour of self-examination, the position is attained that I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him until that day, and in humble dependence upon Him for help, and no trusting in the flesh. I submit my will to His guidance as much as this poor sinful body can do in this world. Praising Him for salvation so dearly bought and so freely given.

I submit my introspection to other of God's children, for there is a substitution of works for grace in the heart of many.—The Christian Intelligencer.

THE RADIUS OF VISION.

The reason some men think they know so much is because their horizon is so circumscribed that they are unable to see how much there is to know. The world of an ant is a circle of about one-half inch in diameter. That is all he is able to see at one time. An animal six and one-half feet high will have a much more extended vision; while the eagle would have a still better conception of things.

It is much the same with men. The man whose education will cover the area of a circle whose radius is three-fourths of an inch, touches only about five inches of ignorance surrounding the circle, and he makes the mistake of thinking that five inches is all that he does not know. If the radius is a mile he discovers that he is in contact with about six and one-half miles of ignorance, and so on all the way up the scale. The more one studies in any field, the more he discovers about the field and the more he becomes convinced that what he knows is but a small part of what there is to know.

It is only the ignorant who boast of their knowledge, and as a rule, the less a man knows about a subject, the more cock-sure he is that he is right in his opinion. The man who boasts of his learning and of his knowledge may be put down as a 22-calibre; and in ninety-nine cases out of a hundred, he is short at that.

NO ESCAPE FROM DUTY.

A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us. We can not escape their power nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us so far as it has been violated, and to console us so far as God may have given us grace to perform it.—Daniel Webster.

VACATION THOUGHTS.

Suggestions for Pastors in Vacation.

The Rev. R. J. Campbell, of London, who has returned from a holiday in Switzerland, said in his sermon at the City Temple that the next time he went to Switzerland he would like to take the whole congregation. It was not impossible, for there were splendid organizations connected with the church which could arrange such a holiday, perhaps for next summer. He would mention it again, and see whether it was possible for the church and congregation to take a holiday together.

Here is a good text for a midsummer or vacation sermon. It was used by Dr. John Hunter of Glasgow. Proverbs 10:5—"He that gathereth in summer is a wise son."

APART.

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng.
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father here,
With Me and with My Father not alone.

Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

Come ye and rest: the journey is too great,
And ye will faint beside the way and sink:
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then fresh from converse with your Lord return,
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.

No Time to Be Alone with God.

Come ye yourselves apart into a desert place. Mark 6, 31. In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called the "age of progress," and we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is not time to be alone with God, and this is immediately followed by no inclination to be alone with God. . . This "desert life," as many call it, is of an importance that can not be overvalued. On scanning the precious pages of Scripture we find that God's mighty men were those who had been in "the school of God," and His school was simply this—in the desert alone with Himself. It was there they got their teaching. Far removed from the din of the haunts of men, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with Him.